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486 **WAKEFIELD** (Gilbert) *The Spirit of Christianity, compared with the Spirit of the Times in Great Britain. Sold by Kearsley, 1794*

8vo, unbound; pp. [4]-27 (may lack half-title). FIRST EDITION: according to Wakefield himself, extremely rare.

7.5
SPIRIT OF CHRISTIANITY,

COMPARED WITH

THE SPIRIT OF THE TIMES

IN

GREAT BRITAIN.

*BY GILBERT WAKEFIELD, B. A.**LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.*

If thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul. *Ezekiel, xxxiii. 9.*

I say unto you, If these should hold their peace, the stones will cry out. *Luke xix. 40.*

*LONDON:**SOLD BY KEARSLEY, NO. 46, FLEET-STREET.*

1794.

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-----All things invite
To peaceful counsels, and the settled state
Of order ; how in safety best we may
Compose our *present evils*, with regard
Of what we are, and where ! dismissing quite
All thoughts of war : ye have what I advise.

MILTON,

THE
SPIRIT OF CHRISTIANITY, &c.

THOSE, who know me personally, will be very ready to bear testimony to the privacy and seclusion of my life; and the last leaf of this little pamphlet will abundantly ascertain to those, who do not know me, that of late, at least, "my days must have been honestly laborious, and my nights intensely studious," in a manner utterly inconsistent with clandestine plots against government and all associations with *republicans and levellers* for the overthrow of our constitution: but the circumstances of the times impressed my mind with such force, as to impel me with reluctance to interrupt the course of my studies for a few hours, to deliver to the public these cursory reflections arising from some
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palpable specimens of an *antichristian* spirit. It is my wish and intention, whilst I call things by their true names, to write in conformity to the voice of that religion, whose influence directs and animates my pen on this occasion: but I could not acquit myself to my own conscience for a total silence, upon a reflection, that possibly some individuals, into whose hands these remarks might fall, would be led to a serious examination of their sentiments and conduct.

That *prince of peace* (Isaiah ix. 6.) the blessed founder of *Christianity*, declares thus expressly to his disciples: (Luke ix. 56.) *The son of man is not come to destroy men's lives, but to save them.* Now, upon a very moderate computation, since this country engaged in a war with *France*, only *twelve months* ago, *two hundred and fifty-thousand* lives have been lost in the field and on the scaffold; not to mention the numberless afflictions of the living connected with this horrible devastation. I suppose also, that the combined powers on the continent would not have been able to prosecute their hostilities without the interference of this country; and that the murders, which have taken place among the French themselves, from that of the King on the throne to the meanest peasant, are truly assignable to that fermentation which the interference of the same combination has excited.

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These enormities, therefore, are justly imputable, in a great degree, if not entirely, to the secret machinations or open efforts of our government. And, in the mean time, by what titles do we denominate ourselves? Truly, *Defenders of the Faith*, guardians of the *Protestant* interest, and the professors of a *reformed religion*. Wars, murders, and assassinations are then, it should seem, the proper fruits of a purer profession of *Christianity*; that system of *peace* and *love*, unlimited and universal, to the whole human race! Be it so! but in *my* judgement, no supposable circumstance can excuse the shedding of man's blood to a disciple of *Christ*, but an uplifted sword ready to fall on his own head. It is an awful thing to quench that life, which the Creator has breathed into the nostrils of his children.

Great allowances will be made by every compassionate and candid mind for the situation of *Kings*, surrounded as they are by those, who promote their own interests, by disguising, concealing, and perverting the truth: but when these *Kings* hear daily the voice of scripture sounding in their ears the accents of gentleness, love, and mercy; and are presented with a perfect example of holiness and virtue in the person of *Jesus of Nazareth*, whom they are taught to revere and

imitate ; no man whatever, not devoid of rationality, can imagine, that a state of *warfare* with his species, is agreeable to the spirit and precepts of the *Gospel*. Even *Kings*, with *all* the disadvantages of their situation, MUST KNOW, that the character of *Saul*, *breathing out threatenings and slaughter* (Acts ix. 1.) against his own brethren, the children of the same Father, can never be conformable to the denomination of a *most gracious and most religious* sovereign, or acceptable to the *King of Kings*.

By the commencement of war, commerce is interrupted, trade declines, manufactures cease; thousands are deprived of their subsistence. For the mere support of life, and as a refuge from famine and distress, manufacturers become soldiers; and are led into the field to the deliberate murder of men, against whom they have not conceived the least emotion of resentment; and whom they hew in pieces without one impulse of private animosity, at the mere instigation of their superiours. Is it possible to devise a case, more horribly flagitious on the part of their rulers, and more wretchedly abandoned on their own,—more degraded even below brutality itself, than this; if *humanity* be a virtue, if *love* and *good will* the characteristics of *revelation*? The true follower of *Jesus* weeps bitterly

terly in secret over this insane delusion, this tremendous profligacy, of his species : he wishes for *the wings of a dove*, that he may fly to the extremities of the creation from so black and nefarious a spectacle, to *be at rest!*

I am assured, by a friend, upon the authority of a *Peer* then present, that the *Duke of Portland*, a nobleman celebrated for the mildness of his virtues and his amiable manners, and, I am persuaded, most deservedly; declared in the *House of Lords*, that “the present war was necessary for the support and defence of the *Christian Religion!*” To what, in common charity, can we impute so strange a sentiment, but to a wretched infatuation, engendered by timidity and false alarm ; or a most piteous imbecility of understanding, with respect to the point in discussion ? Will this noble person condescend to single out one *action* in the life of *Christ*, one *precept* of his lips, which countenances this persuasion ; that the religion of the gospel can be defended and propagated by the *sword* ? When *Peter*, laudably zealous for the safety of his master’s person, drew *his sword* in the defence (Matthew xxi. 52.) of *Jesus* ; he received no approbation for the vigour of his interference, but a gentle and magnanimous rebuke : *Put up again thy sword into his place ! for all they, that take the sword, shall perish with the sword.*

sword. A rebuke, which the same mouth would have given, and will one day give, to the *Peer* in question.

The former part of this reproof was applicable to *Peter* only; the latter is pregnant with a momentous denunciation to all the *destroyers* of *man-kind*; from the petty ravager, to the mighty potentate. It were *good* for them, *had they never been born*. It were *better* for them, if they could atone in *this life*, by the shedding of their own blood, for the blood of thousands and tens of thousands that is crying against them for vengeance from the earth: if, after slaying with the *sword*, they could *perish with the sword*; and thus escape the retribution of a more awful sentence, that awaits, upon the authority of *Christ* himself, the rebels to his gentle and pacific reign, at his second coming to judge the earth. *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* (Luke xix. 27.)

My old friend, *Dr. Pearce* the *Master*, with the fellows of *Jesus College*, *Cambridge*, of which number I once was myself;—my old friend *Dr. Milner*, *Master* of *Queen's College*, in the same University, and the fellows of that society;—go to *Chapel* (it is a reasonable supposition, reader! for

for the construction of an argument, though the *Master* and *fellows* are that portion of collegial societies which least regard the public services of religion; *I speak what I know, and testify what I have seen*) the *Masters* and *Fellows*, I say, of these respective colleges, go to *chapel*, can read with approbation the wisdom of *Gamaliel's* advice; (*Acts*, v. 38.) *Refrain from these men, and let them alone; for, if this counsel or this work be of men, it will come to nought; but, if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God*:—they can hear, with surprise and indignation, that *Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered together, to crush truth, and to destroy opinions, by demolishing the persons of Christ and his Apostles*: they can listen with reverence to the commands of *Jesus*; *Gather not up the tares* (*Matt.* xiii. 29.) *lest, while ye gather up the tares, ye root up also the wheat with them; but let both grow together until the harvest*:—they can hear the declaration of a *chief apostle*; (*2 Tim.* iii. 12.) *All, that will live godly in Christ Jesus, shall suffer persecution*; a declaration, conformable to a previous prediction of his master; (*John*, xvi. 2.) *They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service*:—these reverend *Masters* and *Fellows*, I say; these *protestants* against
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Popish tyranny and persecution, these professors of reformed Christianity, can come with such precepts of *Jefus* and his *Apostles* in their ears and mouths, and deprive, in one case, *Mr. Friend*, and in the other, *Mr. Palmer*, of their *Fellowships*; possibly the only means of subsistence to these gentlemen; and leave men of education, inured to the decent comforts and conveniences of life, to the casualties of benevolent commiseration! Surely *Mr. Palmer's* usage as a criminal, with the iron entering into his soul, and a transportation of seven long years to the *Antipodes* themselves, constituted a sufficient punishment for his offence. But *Pandæmonium* was not satisfied. *Dr. Milner*, and his coadjutors, that most evangelical fraternity, yearned, in their godly jealousy for church and king, to go through with this pious work of edifying chastisement; to give good measure, pressed down, and shaken together, and running over into their brother's bosom! I should prefer, I confess, for my own part, religious worship in *Rimmon's* temple, or a *Mahometan Mosque*, to the service of a *Cambridge* chapel with *Christians* of this complexion: and I would give with rapture to a *French Deist*, as purity and perfection, compared with such apostates to the liberty and sanctity of the gospel, the right hand of fellowship. Oh! my soul! come not thou into their secret.

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I observed, on passing the other day through *St. Paul's Church-yard*, a *Sermon*, occasioned by the execution of the *French Queen*, from a most excellent person, equally respectable for his abilities and virtues, the *Rev. Thomas Rennell*, *Prebendary of Winchester*: a sermon big with denunciation of woes and destruction on the *French*. I would ask my friend, upon whose authority, as a *Christian* preacher, he employs the language, that pervades that, and even his former, publication? Can he, with his good sense, suppose for a single moment, that his *Saviour* will approve those menaces, which even the preacher himself must feel shocked at imagining that *Christ* could use? He did not *imprecate*, but *wept bitterly*, even over that ungrateful, that corrupt, that persecuting, that bloody city, *Jerusalem* herself; *Jerusalem*, the deliberate, and malicious, and insulting murderer, with all the mockery of a judicial process, of its greatest benefactor and best citizen, *Christ himself*. His language, on every occasion, was not the language of asperity and bitterness, but of poignant sympathy, of disinterested emotion, of compassionate distress: *If thou hadst known* (Luke xix. 42.) *at least in this thy day, the things that belong unto thy peace! Alas! for thee, Chorazin! alas! for thee, Bethsaida!* (Matt. xi. 21.) Has then the palpa-

ble darkness, that overspreads this land, penetrated also into the dwellings of the *Israelites*? *Seeing do they not see?* and *hearing, do they not hear?* Had my friend so little recollection of the records of salvation; so little feeling of that spirit, which characterises the followers of the *Nazarene*, that *he* must emulate *James* and *John* in preference to *Jesus*; that *he* must set the disciples *above* their master, and *call down fire from heaven to consume the French Samaritans*? And for what does he make himself a *judge* instead of a *hearer* of the law? because they revile and reject the *christianity* forsooth! professed in this godly kingdom; and of which our preacher's own sermon is, I suppose, the delicious fruits!!! A thousand arguments convince *me* that the religion *established* and taught in this country is a genuine part of that *grand apostacy*, a *limb* of that *antichrist*, predicted in the scriptures; but I will offer to the understanding of my friend, but *one* argument to this effect, deduced from those very scriptures: which argument, to my apprehension, if it be delusive, those scriptures themselves are no more than a *cunningly devised fable*. It is this; and, if I err in this point, I will gladly retract my error, and thank cordially the man, who shall detect it.

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Our Lord, (Matt. xiii. 31.) compares the *gospel*, to a grain of mustard-seed; which, from being the *least* of all seeds, becomes at length the *greatest* among herbs, and a tree; so that the birds of the air come and lodge in the branches of it. He compares it also, (ver. 33.) to leaven, hid in three measures of meal, till the whole was leavened: and in another evangelist (Mark iv. 27.), to seed, cast into the ground, which springs and grows up a man knows not how: producing FIRST the blade, THEN the ear, AFTER THAT the full corn in the ear.

Now it must, I think, be acknowledged, that the prominent idea in *all* the parables of this nature, is that, of a *gradual progression* to maturity. Accommodate this inference to the *fact* itself, the propagation of *Christianity* through the world. If we consider, that large and most populous portions of *Asia* and *Africa* were filled with *professing Christians* in the *fourth Century*, when our religion was the *established religion* of the *Roman empire*; countries, where the *Mahometan crescent* has long insulted the fallen ruins of the *Christian Churches*, and added even part of *Europe* to it's usurpations; we shall see reason to conclude, if I mistake not, that the number of *nominal Christians*, as distinguished by outward professions

professions and establishments, has rather *declined* than *increased*, for the last *fourteen centuries*. Now reconcile me, who can, upon this single argument alone, a *profession* of religion, which in it's propagation is at least *stationary*, and perhaps *retrograde*, to the exprefs declarations of scripture *prophecy* and the genuine *Christianity* of the Gospel.

The truth, I presume, is this : The worshippers of *Baal* have been *always numerous*, the servants of *Jehovah* and his *Christ*, comparatively few; *seven thousand* only, among the myriads of the earth : but *this* number, I am persuaded, has been *gradually increasing*, and will increase more and more unto the perfect day : that day, when the combined evidence of *prophecy* and *history* will be necessary to convince a regenerated world of this wondrous truth : that men, who stile themselves *Christian preachers*, the friends of *order* and *good government*, the tender guardians of *religion* and *law*, could blow up the trumpet of war in *Sion*; could call forth their *evangelical* congregations to desolate the globe with torrents of human blood : and think themselves, all this time, the *ministers of Christ* !

Again,

Again, these preachers call forth all the rhetoric of the schools in describing the enormities of the *French republicans*. Doubtless, that country has become a theatre of dreadful massacre and devastation :

Effects unhappy from a generous cause !

And to what origin may these horrors be reasonably assigned ? to our own interference, as I remarked before ; and that of the combined Tyrants, most unquestionably. *We* have fomented their divisions ; *we* have given vigour to the private animosities of their several factions, and called forth all their fury by hunting them down, like beasts for the slaughter. *Their* crimes, so exaggerated and sounded forth, are *occasional* and *incidental*, stricken out by the violent collisions of such an unprecedented conflict ; which has given full scope to all the prejudices and passions of outraged humanity. The wickedness of *this* country, on the other hand, is of a *deliberate* and *systematic* kind ; abundantly transcending all the enormities of the *French*. Who will deny, that *we* have sacrificed in the *East*, by war and famine (to say nothing of the world of wretchedness brought upon the living) in the course of our tyrannies
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in that region, more lives than *France* contains? that *we* have deprived the *West Indians* of their territory, and extirpated their race? that *we* have enslaved and slaughtered, and are daily slaughtering and enslaving, more sons of *Africa*, than can easily be numbered? that *we* are betraying and butchering, under pretence of protection, the *royalists* of *France*? that *we* carry plague and pestilence, misery and ruin, through the universe? Yet we dwell with the complacency of innocence, on our *own happy government* and *reformed church*, in contrast with the *Atheism* and murders of the *French*? How shall I determine, which exceeds in baseness; our profligacy, or our hypocrisy? It must be, that some signal judgements are laid up in store for such a flagitious system; nor is it easy to conceive, how they could fall upon it, unless the heart were *hardened* of *Pharaoh* and his servants. A lamentable fact! which the present conduct of this country evinces to demonstration.

In the mean time, our political ministers, who are rioting on the spoils of the public, in an hour pregnant with calamity and distress, may delude the people with an idle vociferation of *anarchy* and *atheism*, on one hand, and the *blessings* of our *constitution*, on the other: the *bishop* of *Durham*,
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in the fulness of *disinterested conviction*, may harangue the wondering *Palatinate* on the *happiness* and *comforts* of his country: our Dignitaries of the *Church*, who so *freely give* what they *received freely*, may fulminate, from their *stalls* and *pulpits*, *antichristian anathemas* against *atheists* and *republicans*, instead of uttering *prayers* and *benedictions* in behalf of their supposed errors:—alas! what will the *verbera linguæ*—the *stripes of the tongue* avail against the blow of an omnipotent arm, which is already smiting the oppressors of the earth?

The apostle *Paul* lays it down as a necessary qualification for the office of a *bishop*, that he be *no striker, nor a brawler*: (1 Tim. iii. 3.) Have the *prelates* of *England* and *Ireland* proved the legitimacy of their appointment to *Bishoprics* by these essential characters? Have *they* appeared, in their capacities of *Diocesans* and *Senators*, as the advocates of *peace* and suffering *humanity*? Have *they* exerted their eloquence, and lent their suffrage, to stem the career of madness and fanaticism, which are again letting slip the dogs of a *holy war* to lay waste the earth? Do not *all* our *bishops*, by their silence at least, and unresisting acquiescence, countenance these horrid scenes of ferocity

city and carnage? And when we think of one in particular, my *Lord of Rochester*, can we forbear associating with that idea, the lines of *Milton*?

—————on the other side
 Incens'd with indignation Satan stood
 Unterrify'd; and, like a comet burn'd,
 That fires the length of Ophiuchus huge
 In th' arctic sky, and from his horrid hair
 Shakes Pestilence and War.

Themselves, or their advocates, have my leave to reconcile such conduct, if they can, with the patterns and precepts of the *Christian* dispensation: but the most audacious of the *Reevian* associators, (who, with an affrontery flagitious beyond description, tell us of *equal laws*, when the money of *one man* can do away the effects of an offence, which shall consign *another* to a dungeon) will not dare to deny, that such demeanour would have been perfectly consistent, if, instead of the present readings in our bibles, the direction of *Christ* to *Peter* (John xxi. 15, 16.) had been: FLEECE my sheep;—MURDER my lambs:

But, what fills up, in my opinion, the measure of our impieties, and leaves them incapable of aggravation, is, *the proclamation for a solemn fast*;

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to implore, truly, the assistance of the Almighty in destroying his own image, and desolating his own creation! No energies of language, that I have in store, can delineate *my* sense of this enormity, this sacrilegious profanation of religion. I am constrained to refer the conception of it to *expressive silence* and secret feeling. I wonder less at the *clergy* of the *establishment*, who are accustomed to the trammels of subjection, with the lash of *episcopal* jurisdiction waving over them, for *their* compliance with this unholy mandate: but that *dissenters* can prevail upon themselves thus to *prostitute religion* at the call of secular interest and ambition, is deplorable indeed! and much confirms me in my persuasion of that general *antichristianism*, which overspreads this country. But they must stand or fall to their own master: and of him may they *find mercy in that day!*

In harmony with the mild and patient temper of that religion, which he was appointed to proclaim, the Apostle *Paul* observes, (2 Cor. xiii. 8.) that *we can do nothing against the truth, but for the truth*: intending, doubtless, to insinuate the folly, inefficacy, and wickedness of all opposition, and especially of malicious and violent opposition,

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to the propagation and influence of Truth: all mankind, therefore, and *magistrates* among the rest, should contentedly resign her to the gentle activities of Reason and the passive tutelage of Time. *Truth* and *rectitude*, those glorious emanations from the fountain of *infinite perfection* for the benefit of the human race, must finally prevail; because the divine will has immutably determined the final happiness of his creatures. Consult History, ask Experience, appeal to the Common Sense of the lowest individual, not destitute of rationality; and you will find in all ages, and in every breast, an unanimous conviction, that *Error* and *Villainy* alone employ force to confirm their cause and secure their authority. Conscious Integrity fears no antagonist, but ever challenges discussion. It is with the intellect and its objects, as with morality. The position of *Christ* is alike applicable to either instance: (John iii. 20.) *He, that doeth evil, hateth the light, and cometh not to the light; lest his deeds be brought to conviction: but he, that doeth the truth, cometh to the light; that his deeds may be manifest, that they are wrought in God.*

Indeed the *Gospel* itself is but one branch from the stem of *universal Truth*: and who, but *tyrants* that

that delight in war ;---who, but *furious fanatics*, an *established Clergy*, and a *venal Parliament*, ever yet talked of crushing *Atheism*, and promoting *Christianity*, by the *sword* ?

Apply now these criterions of *Truth* and *Virtue* to the measures of the *British Government*. Freedom of enquiry, so far from being challenged in confidence of the justice of their plans and the purity of their constitution ; is suppressed by the summary confutation of *penalties* and *prosecutions* : argument is not opposed by argument, but repelled and silenced by *fines* and *imprisonments*. Is this the demeanour of reasonable beings, conscious of upright views, and confiding in honest actions ? Is this rectitude of conduct ? Are these the ways of *integrity* and *truth* ? No : a more decisive demonstration cannot possibly be exhibited of a corrupt and pernicious scheme of things ; of an administration unprincipled in it's character, and injurious in it's effects. It is shocking to reflect upon the grievous sufferings inflicted on meritorious members of society, and in them on their families, relatives, and friends, for those freedoms of speech, which virtuous ministers and well constituted governments would invite rather than discourage, for the rectification of obliquities pro-

duced by time, and inseparable from human institutions. The *Duke of Richmond* and *Mr. Pitt* can acquiesce with heedless indifference or sullen obduracy in the imprisonment and ruin of *Mr. Holt*, for reprinting *verbatim* a treatise, which they themselves have, at least virtually, approved, recommended, and contributed to disperse: a degree this, in my opinion, of hardened apostacy, when considered in all its circumstances, almost unparalleled in the black register of human crimes. And yet, when such conduct in private life would blast the character for ever, these men, of unblushing faces and unfeeling hearts, continue in high estimation with the majority of my countrymen; who exhibit thereby a depravity not much inferiour to that of those monstrous delinquents, even now abhorred by all men of honour, and abundantly secure of the execrations of posterity. Gentle and pacific reform seems too great a blessing to be vouchsafed to this hypocritical and depraved people; and the hearts of our descendants will overflow with gratitude to the supreme controller of events for educing such good from evil, by sending this *heaven-born* minister, as his chosen instrument, to hasten the melioration of our political condition through those

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storms and tempests, with which the horizon is already blackened. Dreadful, but necessary remedies, in the course of the divine appointment, to rescue the ocean from stagnation, and the atmosphere from pestilence.

I cannot conclude these reflections without adverting to the monstrous absurdity, and the unspeakable inconsistency, of *Mr. Fox* and his adherents, (whose conduct in other respects is so manly and patriotic), in countenancing and supporting the *vigorous prosecution* of a war, which they *condemn*. How is it, that they blame the measures of government, and yet assist and strengthen the execution of their purposes? As if I should encourage a sanguinary ruffian, who had smitten an inoffensive passenger wantonly and unjustly, to fall upon him most unmercifully, and demolish him outright! No: it is certainly their duty, as consistent senators, to oppose every measure, that may make the war destructive to the *French*, or successful to ourselves. Truth and Rectitude will not accommodate themselves to human policies and national regards: they are of peremptory obligation; universal, unchangeable, and eternal.

Finally:

Finally: I profess myself a *son of peace*; a lowly and insignificant, but conscientious, follower of that *saviour*, at whose coming *peace* was *sung* (Luke ii. 14.), and at whose departure, *peace* was *bequeathed* (John xiv. 27.). No consideration, I humbly hope, not even of life itself, but in personal defence, could induce *me* to shed the blood of a fellow-creature, even of a *tyrant*: nor could any motive, but that of a strong sense of duty, have impelled me to come forward to the public on this occasion. But there is a season, when inactivity were a crime; and public admonition, even at the hazard of personal comforts, rises into an *indispensable obligation*; to those at least, who are desirous that their master should not be *ashamed of them* at his second coming. I am expecting with trembling solicitude, amidst the incessant occupations of a literary life, that alarming catastrophe, which *the signs of the times* indicate, in my mind, to be rapidly approaching; prepared to *act* or *suffer*, to *live* and *die*, in the service of *Christianity*; which is no other, than the cause of *liberty*, and the consequent happiness of the human race: a liberty and happiness only to be raised on the foundation of that *equality* ascertained by the laws of our *creation*, and ratified by the *gospel* in every page, which acknowledges no

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distinction of *bond* or *free*. Interest may oppose and sophistry may cavil; but *Equality*, in it's rational acceptation, as relating to civil privileges and impartial laws, is interwoven with *Christianity* itself: they must live or perish together. But they will *live*; and modern governments, with every appendage of wickedness and corruption, will in time disappear before them, as beasts of prey hasten to their dens of rapine and darkness from the rising sun.

Feb. 8th, 1794.

P. S. In p. 12. I have said, that Mr. Friend has been *deprived* of his *fellowship*: upon recollection I perceive a mistake: he has been banished *only* from his *College* and the *University*: but as this banishment deprives him of the principal advantages of his *fellowship*, and the same kind creatures would, doubtless, have made a *perfect work* had their power been commensurate with their wishes, and so the argument continues in full force; I did not see a sufficient reason for cancelling the leaf on this account.

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*In the course of this Month will be published,
by the same Author,*

18. The first volume of a new edition of Pope's Works, with Notes and Illustrations, in 8vo. sold by Payne, at the Mews-Gate; Egerton, Whitehall; and Kearsley, Fleet-street.
19. A new edition of Horace, with Notes, in two pocket volumes, most elegantly printed for Kearsley; of whom may be had all the Editor's other publications.
20. A Collection of Greek Tragedies, in two vols. 8vo. printed for Egerton: the first volume will be ready by the beginning of April, while the second is in the press. In the first will be contained the *Hercules Furens*, and *Alceſtis* of Euripides, with the *Trachiniæ* of Sophocles: in the second, the *Ion* of Euripides, the *Philoctetes* of Sophocles, and the *Eumenides* of Æschylus. Any critical communications, consigned to the discretion of the editor, will be acceptable, and faithfully acknowledged.



